The Bombay Guardian.

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WEEKLY REVIEW.

—We have been favored with a copy of a paper on "The Eclipse of 1868" understood to be by Mr. Burgess. It is a reprint of some communications made to the *Times of India*, and is a timely *resumé* of the information most needed by the public at this juncture in regard to eclipses in general and that of next Tuesday in particular. Its author, a gentleman who has few rivals among us in erudition and pure science, has, we believe, gone within the happy circle where the sun, the autocrat of all the Indies, will have to hide his diminished head for a few minutes. By the by, we wonder that the four German astronomers who have come so far to witness the eclipse, should diminish their chance of a good observation by going all to the same place. If there should be clouds there, they will have had their long voyage for nothing.

—Pius the Ninth doubtless hopes to live till the 8th of December, 1869, for which day, the anniversary for the proclamation which made the Immaculate Conception of the Virgin Mary an article of faith, he has decreed the assembling of a General Council. He evidently thinks the proclamation of December 8, 1854, the crowning glory of his reign; and the terrible judgment which on the same day in 1863 gave to the flames 2,000 ladies of Santiago along with the Colossal image of the Queen of heaven which they were worshipping, has been lost upon him. Common humanity would make that a black letter day in the Calendar.

A gentleman in Bombay has favored us with an order for Rs. 500 in behalf of the School for Dheds mentioned in the Rev. Mr. Rea's letter in our last.

The Church Missionary Society has a number of vernacular schools, in and out of Bombay, for the support of which it is entirely dependent upon funds contributed in this country. We understand that these funds are at the present moment completely exhausted. One of these schools is among the Beni-Israel; the others are for Hindoos and other Natives. They are supervised and regularly visited by missionaries, European and Native, and Biblical instruction is given to at least as great an extent proportionably as in the Anglo-Vernacular institutions. About Rs. 300 monthly is needed to keep these schools a-going, and we hope the means may be supplied as they have hitherto been.

Near Chalons-sur-Saone, at a depth of three feet, 13 skeletons were found in a narrow space, all in excellent preservation. In the mouth of one was an obolus to pay his fare over the Styx. The coin bore the effigy of the Emperor Gordian, showing that the bodies were buried 17 centuries ago. Such items as this should arrest the attention of Native readers. In the second century the majority of the people in the Roman Empire still believed in the river Styx as separating Hades from this world just as the Hindoos believe in Mount Meroo; and believed in Rhadamanthus as the Hindoos do in Yama; and in all the gods and goddesses of Greece and Rome, as the Hindoos do in their crowded pantheon. These ideas had all the power of facts over their minds, and their lives were completely shaped by them. The Christian religion was making its way, but was sternly resisted because of the subjection of their minds to these reputed facts. A century or two went by, and the entire fabric of Greek and Roman, Scandinavian and Egyptian mythology vanished into its own nothingness, was discovered to have been a complete and absolute lie. Will our Native friends make no application of the lessons taught by these dissipated dream-religions?

A correspondent of the *New York Times* mentions a discovery which has been lately made at Antelope, a station 450 miles west of Omaha:

"In digging a well for the Railroad Company, there was reached, at the depth of *sixty-eight* feet, a layer of human bones—undoubtedly human, from the fact that there were a skull and jaw, as well as other bones from the extremities and the trunk. I know very little about this discovery, other than that bones are this day visible in the earth that has been thrown up from the well; and I should think that this extraordinary circumstance—for such it seems to me—would attract the attention of geologists and scientific men. For if it be correct that human bones are found in the ordinary line of formation in the tertiary vein, I suppose there will have to be some revision of current scientific opinion, both as to the origin of the human race and the date of its existence upon this planet."

In order to find in the above mentioned discovery, evidence of a far higher antiquity of the human race than has usually been assigned, it will be necessary to furnish reasonable ground for the belief that during the historic period nobody ever before dug a pit where Antelope now stands: and this, we fancy, would be rather difficult. For the life of us we cannot see why it was not just as easy in past times to dig a pit and throw human bones into it, as it is now to dig a pit and take them out. The strange proclivity of men to try and make it out that they have been for hundreds of thousands of years upon the earth, and which reveals itself in the fabulous accounts of Hindu purans and in the mythologies of many other nations, has such an influence that discoveries like the above almost always move the mind of the reporter from its balance; and even our *scrans* are led to argue in a way that would be seen to be absurd enough, if the question were of a different character.

Our Calcutta correspondent says:

"The chief point of interest here is the question of the education of the masses. The Viceroy has declared, in his Minute of April 25th, that it must be tried: the question is *how to raise the money*. The Perpetual Settlement is almost a perpetual bar to progress. But I do not think the matter can be shelved, for it comes up with the question of roads and police; and one small cess on the land would defray the outlay on police, roads, and the education of the people. Bengal is at present behind Bombay in vernacular education; but it is possible that, with new measures, it may shoot a head of you."

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SATURDAY, AUGUST 15, 1868.

THE ECLIPSE.

We live and move and have our being in the wonderful works of God; but constituted or perverted as the mind of man is, he is little affected by that with which he is most conversant, and reserves his faculty of admiration for that which is uncommon. The rarer any phenomenon, the more marvellous is it considered. The coming total eclipse of the sun excites a great deal of attention even among the unscientific world; but it seems to us that one of the best uses we can make of the phenomenon is to let it draw our attention to the wonderful relations *always* existing between this earth and the sun and moon.

Is it not a marvellous thing that the size of the moon and her distance from the earth should be such as to make her disk exactly fit the disk of the sun and so completely to cover it at the time of a total eclipse that there shall not be even a ring of light traceable about the edges of the moon's disk? Completely covering it but not a bit more, so that no portion of the moon's disk should overlap that of the sun, except here and there a mountain of the moon. To appreciate this fact it is necessary to bear in mind that the sun is *sixty-three millions of times* the magnitude of the moon. It was necessary that the moon should be placed in a path nearly four hundred millions of times nearer to us than the sun is in order that the two disks should be equal. The sun was ordained to rule the day and the moon the night, and it was fitting that they should have equal apparent magnitudes. Had the moon been placed at a greater or at a less distance from us than she is, or had she been a larger or a smaller body, her apparent magnitude would have been very different from what it is. Who can fail to recognize the infinite wisdom that made these arrangements, determined these magnitudes, motions and distances? We do not suppose that a *leading* object with the Creator, in the collocation of the moon and earth, was to present us with occasional eclipses: yet it is evident that our knowledge of the heavenly bodies would have been vastly different from what it is, if there had been no

eclipses. For instance our knowledge of the velocity of light, was derived in the first instance from observation of the eclipse of Jupiter's satellites.

Had the moon been of a different size, or been placed at a greater or less distance from us, the phenomena of tides, aquatic and atmospheric, would have been entirely different, and would have been destructive instead of beneficient.

If the moon were at as great a distance from us as the sun is, it would not be visible to the naked eye. This will give an idea of the immense disparity between it and the sun in point of magnitude.

If the orbit of the moon had been unvarying, never traversing the plane of the ecliptic, we might have had lunar and solar eclipses every month and the new moon and the full moon would have been lost to us every month. Our whole tidal system would in that case also have been altered, in fact, entirely disorganized, and the conditions of life on this planet disastrously affected.

The perfections of the Great Designer of all things, are seen in the marvellous unity which binds together all parts of the universe, and makes the most widely separated bodies co-operate to produce every particular result, guarding against incidental evils, and utilizing every incidental force. There is not a creature upon this globe, not a blade of grass, which does not demand for its welfare the co-operative ministry of the sun, the moon, the atmosphere, the ocean, in fact of all nature; which does not require that the sun should be the stupendous body that it is, should be at the distance which it is at, should have just the light and heat-supplying power which it has; not a blade of grass which would not be injuriously affected were the moon placed in any different relation from what she is to us and to the sun. And the fool who says in his heart there is no God, is dependent for life and breath and all things upon the marvellous harmony and unity pervading the entire system of the universe, and causing every part to be in adaptation with every other part. Of what use to us would have been the glorious sun or the queen of night, if we had not an atmosphere exquisitely adapted to win for us from the sun's rays light and heat? Of what use those rays of light if after traveling ninety millions of miles, and entering a fitly-constituted atmosphere, they should not have found at the bottom of our eye a retina sensitive to color, or if the images there formed could not have reached the sensorium. Every thing declares that He who made it had perfectly in mind in making it, all other created things; and in making all other created things had it perfectly in mind.

As we have said, the grand and the unusual call our attention to the ordinary and help us to see the grandeur which would otherwise escape us through familiarity. "The heavens declare the glory of God and the firmament showeth his handiwork;" but men for the most part take little note of this testimony until some such extraordinary phenomenon as an eclipse or a comet occurs. These unusual occurrences answer in an inferior degree, the end or one of the ends which are accomplished by miracles. The testimony that is perpetually borne, ceases to be heard, and is as though it were not, until some undeniable interposition of the divine hand calls attention to the sublime wisdom and goodness that express themselves in all things.

THE RESURRECTION OF CHRIST.—III.

It is conceded by Strauss that the Christian Church was founded on the belief that Jesus had risen from the dead; and he addresses himself to the task of accounting for this belief. Disbelieving in the possibility of the supernatural, it is settled for him before-hand that the belief of the disciples must have been an erroneous one; but as others have not the same measure of enlightenment that he has, and see nothing absurd in the alleged intervention of deity in a matter of such tremendous moment, he condescends to point out how the belief may have arisen in their minds and to sift the evidence which they have adduced.

Baur goes somewhat further than Strauss, in his concessions.

"Baur himself confessed his inability as an historian to pronounce decidedly on the real nature of the alleged resurrection, and that it was only as a philosopher—that is, in his sense, as one who denies the possibility of a miraculous fact, that he could resist the resurrection of Jesus as an objective occurrence. Baur thus acknowledged that his denial of the resurrection as a reality rested not upon historical but on philosophical grounds—that is on an assumption which he is pleased to style philosophical, but which in truth is a mere begging of the question. The distinction referred to is no doubt to be regarded as in general a real distinction: and as there are cases in which the mental belief is a sufficient warrant for the external reality of the object; and if ever there was such a case, that of the first disciples was undoubtedly one, for under all the circumstances, their belief in the resurrection had been a real, historical fact."

The aim of Strauss then is to show how the belief in Christ's resurrection may have arisen without the fact, and the aim of the Christian advocate is to show that, under the circumstances, it could not have arisen without the fact.

The belief in the resurrection of Christ could not have arisen in the minds of the first disciples without the fact, because of (1) their number, (2) their character, (3) the terrible blow which their faith had experienced by the circumstances of Christ's death, (4) the obligations which this belief brought them under. The indisposition to believe which scepticism requires of its disciples, was present with the disciples of Christ in its perfection, on the morning of the day when he rose from the dead: Strauss and Renan talk of a committee of savans before whom they would have a reputed miracle tested; there never was a committee of scientific men less disposed to believe in the probability of a miracle than the eleven apostles were in the resurrection of Christ. The difficulty was not in the inconsistency of such an event with the miraculous character of Christ's life; looking at all his wonderful works and words, there was a foregone probability that he would rise from the dead, if only his death could have been brought into harmony with the antecedents. If Christ had assembled all his disciples upon some mountain-top, and then in some lordly way, with statement of adequate reasons, surrendered his life, they would no doubt have looked for his resurrection. But the voluntariness of his actual death was not so apparent as the wrath and power of his enemies; and all the ignominious circumstances combined to induce the belief that his power had spent itself, and his life and who would be sure to be satisfied with gone out in a terrible defeat. They had been lifted to heaven during the years of his marvellous ministry only to be cast into an abyss of unbelief deeper than others knew. The faith of those years seemed now to have been a great inexplicable delusion; a tremendous punishment had come upon them on account of it, and seemed to close forever the door of faith against them. What more could scepticism possibly desire than such a state of mind? Yet faith in Christ's resurrection actually took possession of their minds; of the minds of all of them; such absolute and invincible possession that thirty, forty, fifty years of privation and suffering could not shake it in the least.

Dr. Macpherson considers the narratives of the evangelists, first, separately, then in combination. Here is an incidental remark of value:

"It is not said that any mortal eye witnessed the resurrection itself, and in all probability no such eye did witness it. Nor was it necessary that any human being should have witnessed this event in order to establish the reality of the fact. The only thing necessary was that Jesus when risen should be seen by competent witnesses; and that He was seen is what these four narratives unite in proving. But we cannot avoid remarking that had these narratives been based on fiction or delusion, we should in all probability have seen proofs of man's ever-restless imagination in attempts to describe to us not merely the fact but how the fact took place. The absence of all such attempts on such a theme furnishes no slight evidence to a thoughtful mind of the complete self-possession of the four evangelical writers." pp. 172-3.

Yes, and of the ascendency of the truth over their minds.

"Strauss admits that a man called Jesus did exist, that he taught doctrines bearing on morality and religion, and that he went about accompanied by a number of disciples, teaching his doctrines and doing many benevolent acts which attracted the attention of the Jewish people; and further that he at last gave himself out to be the Messiah whom the Jews expected, and that he was looked upon by his disciples as the Messiah. Nor does he question the fact that Jesus incurred the hatred of the Jewish rulers, and that he was at last put to death as a criminal, after undergoing a trial before the Roman Governor of Judea. 'The proof of the reality of the death of Jesus,' says Strauss, 'is contained in the deficiency of all satisfactory proof of his resurrection. If he is to be considered dead of whose continuance in life there is no historical information, the death of Jesus on the cross must be considered to have been a real death.' You have here a perfect specimen of that kind of argument which characterizes his whole work. Because Jesus was on the cross only a few hours, we are to consider his death as a doubtful matter; although the very evangelists on whose testimony we rely for the one fact, present to us the clearest evidence that the other fact, his death, did really take place. Again we are to consider his death real, because there is no satisfactory proof of his resurrection or of his having continued in life after the crucifixion. If satisfactory proof of the resurrection should be produced, then he falls back on his place of departure and denies that there is any satisfactory proof of His death. In one word Strauss will receive the testimony of the evangelists so far, and so far only, as it can be employed to sustain his preconceived conclusion that a real resurrection from the dead is a thing which cannot be." pp. 205, 209-10.

So that Strauss is ready to give up what he admits to be an historical fact, sooner than allow it to tell against his argument. There never was a death better attested than that of Jesus. He was suspended before a vast multitude of his most envenomed enemies, determined to see the very end of him, he had not really died!'

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HOMILIES FOR THE TIMES.—XL.

"*I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me.*" John xxii. 23.

Christ's contentedness with the arrangements of Providence, was an expression of his faith. He believed that God was his Father, and in love and wisdom would arrange all things. Things were often arranged in such a way that an earthly-minded man would have said, There is no love here, no regard for my welfare; I am overlooked; my desires and needs are treated as of no account. Christians have experience of such trials of their faith. And the severity of the trial is often very much according to the discoveries they have had of God's goodness. When a man has been brought into peculiar nearness to God, has been enraptured with revelations made to him of the love of the Father, has been enabled to realize that all the perfections and authority of God have consecrated themselves to the work of bringing about his complete salvation from evil, then he is fitted for a keener and severer trial than others can know anything about. When love for an individual has got that engrossing hold of the heart which it sometimes gets, and when the heart has been entranced or intoxicated with the assurance of love responsive, then arises the possibility of a fiercer trial than was known before; for whatsoever seems not to comport with the conception entertained of the other's love, gives a terrific blow to faith. In like manner, he who has risen above that common level where ordinary humanity is without belief in a God of love, into the sphere of the promises, and has laid hold of the blessed truth that God is love even in his dealings with this apostate world, and delighteth in doing for us all that love will do, he is fitted for exquisite trials.

The Lord Jesus knew the love of the Father as no one else had ever known it. He was the well-beloved Son in the bosom of the Father, and the voice from heaven was simply the echo of his experience. But behold him driven into the wilderness. Shall not this well-beloved Son find even in the wilderness what he really needs? Shall not the very thorn-trees yield him figs, and the briars grapes? He has miraculous power, but this is not to be exercised in the alleviation of his earthly lot; it is for testimony; his bodily wants will be cared for by the same divine providence which watches over all believers. He will not turn stones to bread; but why should he hunger; why should not food be given him in season? What end is accomplished by his suffering the pangs of hunger, in this retired place? What pleasure can it be to the Father that he should be tormented with hunger? He is about to enter upon his ministry; is this a specimen of the way in which his requirements are to be disregarded?

The faith of Jesus never wavered. His assurance of the Father's boundless love was never shaken. He walked by faith in a strange way, a path marvellously different from what any one would have anticipated for the beloved of God; a way that led through crowds of contradicting scorners to the ignominious cross. But the conviction that he was lovingly guided never forsook him. If on the cross he exclaimed, Why hast thou forsaken me? this only shows that he was not so constituted as to be, in every sense of the word, incapable of a fluctuating faith, and that it was a genuine faith that found its highest expression in his life. On the cross he was forsaken of all that we should have thought necessary for the maintenance of faith; the world's unbelief seemed to be completely victorious; and that sense of the Father's presence which was like his very heart-strings, failed to be found within him. Then faith obtained her greatest triumph.

That marvellous faith of his he calls upon us to exhibit. To you and me he says, Have this invincible faith in the wisdom and goodness of God, and so walk amidst the trials of life as that men may see you to be actuated by faith in an unseen, almighty, loving Father. Nothing in the world will so bring home to men the conviction that God is upon the throne, that a Friend of sinners has all power in heaven and in earth, than your walk of faith. Had Isaiah seen only the Seraphim he would have known that the Lord of glory was there by the effect which the divine presence had on them.

When stones are around us and no bread, when others are abundantly supplied and we lack, when the things that make life pleasant to men are rudely snatched from us, does our faith continue? Do we abide in the faith that all nature is controlled with reference to the welfare of God's children? Do we still cherish the lively sense or the profound conviction we have obtained of God's amazing love? Is the desire of our eyes taken away? One whom we had accepted as a very choice and singular expression of God's loving-kindness, a casket, so to speak, of the riches of his goodness, has such a prized companion been suddenly and ruthlessly taken from us? Well, we have then a singular opportunity of glorysing Christ by expressing the same faith that he exhibited. 'I in them and thou in me, that the world may know that thou hast sent me.' I in them. My faith in them. My views of the Father; my assurance of his loving consideration; my refusal to be persuaded by appearances.

Ye are my witnesses, says God to believers. Your faith in my goodness condemns the unbelieving world. The language of their life is, He that sitteth upon the throne is not One to whom we can safely trust our interests; we cannot rely upon his arrangements; the law of self-preservation and self-benediction requires us to look after everything ourselves; alas for us, if we have only Him to look to; his promises have no currency among us. But ye are my witnesses, treading in the footsteps of Jesus, and condemning the world as he condemned it. Like Stephen you see the Son of Man standing on the right hand of God, and get the victory over all antagonism of man and over all that is strange in Providence.

Notes from an Interleaved Bible.

Psalm xxxvii. 1. The shield of faith helps us here.

3. We are not to meet selfishness with selfishness but with unselfishness. Faith and beneficence go together. The poor widow who gave her last bread to Elijah did good, trustingly, and was fed many days. She dwelt in the land when others had to emigrate. It is with sacrifices thus salted with faith, that God is well pleased.

A better rendering would be, 'Dwell in the land (unmolested) and delight in the truth,'—pasture thy soul in truth. The 3rd and 4th verses are parallel. See also v. 11.

4. The foremost business of life is to learn the art of delighting in God. This is something far beyond reverential admiration. So to know God as that our faces may be always lighted up with gladness. We must be on the same friendly footing with him as Martha and Mary were with Jesus. If we delight in the Lord we shall delight in his will. Our character, our aims, our desires will be assimilated to his. The desires of our heart will be such as God may grant. Our supreme desire will be that his will concerning us and our friends may be accomplished. We must keep in mind that we are liable to err in supposing our desires regarding details to be those of God. A man may suppose it to be the will of God that he should change his state or grasp at some earthly inheritance, and may allow his feelings to get engaged in a perilous way; but if he is truly delighting in God, the very moment that his dream is dissipated, he will, with however much anguish, turn contentedly to the discovered will of God. His chief distress will be the fear that he may at some point have allowed a bias of the heart to hide from him the teaching of the Spirit. But one of the ways by which God sometimes tries his people, is by having some particular of his will veiled for a time, and allowing their own desire to gather great strength, in order that at the unveiling of his undreamt of negative, it may be seen how far faith is sovereign in their hearts, how far they truly delight in him.

5. Let God find the path for thee, and though it take thee among precipices or even into the bowels of the earth, far from accustomed light, follow it. The issues can safely be left with him. But only when the steps are of his appointment.

As God himself is condemned by sinners, it would be a strange thing if they approved of his children. When all men speak well of us we may reasonably doubt if we are Christ's witnesses. We shall be vindicated when he is.

7. It is an important part of God's plan that the wicked should have an opportunity of manifesting their wickedness. God's negative is sufficiently pronounced in nature and in revelation; if men choose to disregard that, they shall not be stayed from wrong doing by the strong hand of the Lord; that strong hand will not be stretched out till they have reared a lasting monument of their iniquity. It is frightful to think of all the sin that is being done on this fair earth and of all the wretchedness that must follow in its train; but we need not ignore the fact that a holy and wise God will glorify himself by means of the hated thing, i. e. will make good to come out of it, proportioned to its hatefulness.

8. It is a great triumph for Satan, when the successful sins of men are made the means of inducing the righteous to sin. No rare triumph, alas!

10. We are to keep in mind the judgments that God has executed. There are some who would have us forget the judgment executed on Rome in England in the sixteenth century. They are laboring for the 18th chapter of Revelation.

11. It seems anything but 'a little while' till 'the meek inherit the earth.' But for a moment, says Paul, contrasting present affliction and future glory. Christ is appointed heir of all things, and we are joint-heirs with him. Abundance of peace; when men shall learn war no more; when the sons of peace shall have all the world to themselves, and the King of peace shall reign without a rival.

13. He seeth: faith takes us to this standpoint.

14. The poor and needy are the upright. How such a principle would empty our churches.

Epitome of News.

SATURDAY, August 8, 1868.

—Sir Robert Napier is elevated to the peerage as Baron Napier of Magdala and of Carryngton, (Chester.)

—*Times of India*: "A circular letter has been addressed by Mr. Charles Harrison's solicitor, to all the contributors to *the China loan* of the old Commercial Bank, demanding repayment of the 10s. in the pound, received by them from the liquidators of the Commercial Bank Corporation. The demand is made on the ground of the Lords' Justices ruling, that it is to the shareholders of the *old* bank and not to those of the *new*, that the contributors must look for payment. Upon a full consideration of this case, we do not hesitate to say that a more discreditable procedure was never adopted. The shareholders of the Commercial Bank Corporation, represented by Mr. Harrison, do not deny that they *intended* to make themselves responsible for this loan, nor that it is upon the purest technicality of law, that they now

repudiate their liability; and it is with a feeling allied to shame, that in the midst of a community which we call heathen, we find English gentlemen resorting, in a body, to a procedure so discreditable."

—It is proposed to punish soldiers for drunkenness by fining them, deducting 3d. a day till the fine is paid.

—The *Baroda* with the English Mail of July 17th arrived yesterday at 4 P.M. *Overland Mail*:

King Theodore's son has arrived in England, and has gone to Osborne on a visit to the Queen.

The Bill for the abolition of compulsory churchrates has passed the House of Lords.

The Blackburn magistrates prohibited Murphy from lecturing in that town, and arrested him. He was subsequently released on bail.

Mr. Beaumont, Chief-Justice of British Guiana, has been removed for misconduct by the Crown, on the advice of the Judicial Committee of the Privy Council.

Major F. R. Taylor, one of the professors at Sandhurst, has been drowned, with his daughter, in the lake near the college.

The weather is intensely hot.

Upwards of 300 officers have been arrested in Spain. The Duke and Duchess of Montpensier have gone to Portugal.

A commission composed of delegates from the South German States is to meet at Munich to frame a system of military defence for South Germany.

Several of the large towns of Hungary have protested against the recent Papal allocution.

Prince Alexander Karageorgevitch has been summoned before the local court of justice at Belgrade, on a charge of complicity in the assassination of Prince Michael.

The new Bishop of Bombay is now stated to be the very Rev. Henry Alexander Douglas, M. A., Dean of Cape Town.

In consequence of the death of the Rev. Prebendary J. H. Randolph, who has long represented the archdeaconry of Surrey in the Lower House of Convocation, the clergy were directed by the archbishop to elect his successor, and two gentlemen presented themselves for the honour—the Rev. Edward Garbett, M.A., incumbent of Christchurch, Surbiton, and the Rev. Robert Gregory, M.A. incumbent of St. Mary-the Less, Lambeth. The choice of the clergy has fallen upon the last-named gentleman. Mr. Gregory is a very High Churchman, while his opponent (Mr. Garbett) is an Evangelical.

On July 15, upon retiring from the pastorage of Bedford-row Chapel, which he had held since he relinquished his connection with the Church of England nearly twenty years ago, the Hon. and Rev. Baptist Noel was presented by his congregation with one thousand guineas. The rev. gentleman, who has just completed his seventieth year, intends devoting himself to evangelistic work.

In reply to a letter from the Marylebone Electoral Association, Mr. Hepworth Dixon has declared himself in favour of manhood suffrage, vote by ballot, and compulsory education.

Two men have been sentenced, one to 9 the other to 18 months' imprisonment with hard labor for selling indecent prints.

The Florence correspondent of the *Daily News* remarks that whilst the King of Prussia has been inaugurating the Luther monument, whilst the festival at Constance commemorating in like manner the reforming services of Huss has been awakening kindred traditions, the Italian government has been doing honour in an appropriate fashion to the memory of the great Florentine reformer, Girolamo Savonarola, and adopting those measures best calculated to show their sense of his services to his country and to religion. The convent of St. Mark has been converted into a national museum, in which, in addition to the great artistic treasures, the works of Fra Angelico, which it previously contained, will be preserved with whatever relics, antiquarian, artistic, or literary, can be found in any way connected with Savonarola's history. The municipality of Florence also has decreed that one of the great squares in the new quarter of the city shall be termed the Piazza Savonarola.

The publication of the Pontifical Bull convoking an Œcumenical Council of the Bishops of the Catholic Church on the 8th of December, 1869—the festival of the Immaculate Conception—took place on the 30th of June, in the atrium of the Vatican Basilica.

—H. E. the Governor is going to Beejapoor to see the eclipse.

—*Englishman*: "The narrow escape of the N. W. Provinces from a fearful calamity should stimulate the efforts of Government to extend irrigation works as quickly as possible. The fine district of Hatrass is as much in want of means of irrigation as any, and we hear that the line of extension of the canal from the Allyghur district is already marked out, and some 15 miles of the canal actually dug."

—*Bombay Gazette*; London: "Lord Napier himself showed how high a value he sets on the appreciation of Anglo-Indians, and how close are the ties which in his opinion bind him to his old companions in arms and in council, when he stated that he had 'thought seriously whether he should be wise in accepting the peerage offered him, and one great motive for his acceptance of it was, that it was conferred upon him as a member of the Indian service.' The General's farther reflection, that he is 'perhaps the first Indian soldier, who, from a simple Lieutenant, having nothing but his name and his sword to begin with, has won the high honour of a peerage,' is somewhat startling at first to readers who have been accustomed to believe that service in India was the surest pathway to the House of Lords. But, if we except Clive, Lord Napier's remark is strictly true."

MONDAY,—August 10.

—*New York Times*. "A Bill before Congress authorizes the construction by a company of a number of first-class steam-ships, not less than seven, to be built in this country and to run between New-York and Bremen, touching at Southampton. It does not propose to grant any subsidy, but merely to confer upon the projected company the exclusive right to carry the United States mails, the company to receive the value of ocean postage as remuneration. As it requires six steamers to run at weekly intervals between this port and Bremen, the number seven is fixed upon in order to secure a reserve of at least one in order to insure regularity of departure in case of mishap or a protracted voyage. Of course, if the undertaking proves a success, the company wil find it to their own interest to add to their fleet, but for a beginning seven boats will suffice.

"Congress, it will be observed, does not propose to grant any subsidy, strictly so called. And we do not believe that it is needed. The right to convey United States mails, guaranteed for twenty years, will be at once a source of considerable revenue and a powerful claim on the confidence of the public. The day is gone for subsidies. England still continues her subsidy to the Cunard line, though even that is threatened, but her real motive as in the case of the Peninsular and Oriental and West Indian Mail Companies, is to encourage the building of large steamers to be used as transports in distant wars. It was by means of these steamers that her Crimean army was supplied with reinforcements, and the Indian munity so quickly suppressed. But there are half a dozen lines now running between America and Europe that have never enjoyed a subsidy, and yet are all prosperous."

—Same: "The forty experimental houses which the French Emperor has built in the Avenue Dumesnil, in Paris, for the families of working people, have been eagerly occupied, and are found convenient and comfortable, and a great improvement on the class of houses the *proletaires* are usually accustomed to. They are rented to a company which has contracted to set up similar ranges in other parts of the city. The Emperor is very earnest in his wish to better the condition of the workers; and in carrying out that purpose, he may the more safely defy the pens of the journalists, for the mass of the people will be friendly to his *regime*. His good example in this respect is one that should be imitated by some of the wealthy men in our large cities. We have workers in New-York as badly lodged as they could be in either Paris or London."

What the Emperor does in France wealthy men are expected to do in the United States.

—Same: "Our Hawaiian files contain acounts of a charitable visit made by King Kamehameha through the districts recently ravaged by the great volcanic eruption. Eight hundred persons, some of whom had lost everything they possessed by the tidal wave, and others by the mud eruption, were relieved from the Government stores; and His Majesty displayed the greatest kindness on all hands—the people gathering around him to relate their experiences to their Sovereign, and receive sympathy and advice from him personally. The Dowager Queen Emma also has been very active in collecting funds and laboring in every way to relieve the wide-spread distress. We cannot praise too warmly the conduct of the Royal family."

—A correspondent of the same says: "I have just returned, after an absence of only two weeks, having traversed during twelve days of that time a distance by rail of about 4,200 miles, passing from the 74th meridian of longitude to the 107th, and back, entering the very heart of the newly-created Territory of Wyoming, and witnessing the laying of the rails on the Pacific slope of the Black Hills!"

—*Poona Observer*: "The following changes in the ensuing annual reliefs will probably take place amongst the British Infantry Regiments of the Bombay presidency:—

1st (The Royal) Regiment from Nusseerabad to Poona.

2nd (Queen's Royal) from Aden to Poona.

The 23rd (Royal Welch Fusiliers) from Bombay to Aden.

The 91st (Argyllshire Highlanders) from Kamptee to Bombay.

The 96th Regiment from Poona to Nusseerabed or Fyzabad."

—54 inches of rain has been measured in the Fort up to Saturday (Sunday morning?) Ten inches fell in ten hours on Sunday, in Byculla.

—A man named Meyer, professing to be a Government servant authorized to get up an official Post Office Directory, has been getting sums of money from a great many banks, for advertisements to be inserted in the Directory &c. and is to be tried before the High Court.

—Bombay Bank Commission; Mr. Premchund Roychund: "President: Now, we will turn to Cursetjee Furdoonjee; I think you had Back Bay shares to sell in December, 1864? Yes, Sir.—Well, did Cursetjee Furdoonjee agree to purchase them? Yes, he purchased fifty altogether.—What was the premium? He purchased at Rs. 47,000 each.—No; it was the best day, the highest price they ever fetched, the whole purchase was Rs. 26,25,000 for the fifty shares, which divided by fifty, gives Rs. 52,500 for each share? Yes, with the Rs. 5,000 paid up.—Very well, and where did he get the money from? I think from the Commercial Bank ten lacs, from the Royal Bank ten lacs, and from the Bank of Bombay Rs. 6,25,000, in all Rs. 26,25,000.—Now had he all the money to pay the amount with? When he bought the shares no, and therefore it was necessary for him to borrow.—Did you finance this matter and arrange for the loan with the Bank of Bombay? Yes.—Whom did you see in the matter? Mr. Blair.—Was the advance to be made upon personal security, was it a promissory note loan? Yes, Sir.—Now, you are quite sure there was nothing said about any advance upon Back Bay shares; were not ten Back Bay shares to be deposited? I do not remember.—I think you had to deposit them, just see? Witness (after referring to books): Yes, twenty shares were deposited in the Royal Bank, twenty shares in the Commercial Bank, and ten shares in the Bank of Bombay.—Now the secretary had no power at that time to lend money upon shares? No, Sir; he took their promissory note, and these shares as collateral security.—Were you not a director of the bank at that time? Yes, on the 28th December, I was."

—The Rev. Mr. Baldwin on European Vagrancy: "An experiment has been made in America, and I am led to believe with the best result, by which confirmed drunkards have been reclaimed. The experiment consists in an asylum where inebriates are placed under strict supervision and confinement, with light and constant employment for mind and body, for a period of six months, during which time they are carefully dieted and placed under medical treatment. The following prescription is the medicine which is principally relied upon for the cure of that internal craving for drink which constitutes the disease:—

Sulphate of iron...	5 grains	Twice a day.
Magnesia.....	10 "	
Peppermint.....	11 drachms	
Spirit of nutmeg...	1 "	

There does not appear to be any sound reason why, under careful medical supervision, this terrible failing should not be conquered, and no greater benefit could be conferred by the Government than the establishment of a House of Industry, where, under proper control, care and kindness, habits of industry, method, sobriety, and honesty, might be induced in those who are now a disgrace to us and sorrow to themselves. The establishment of this House of industry should include superintendent, overseers of work,

school-master, and chaplain, who might be one of the governors."

We have for years advocated such a measure.

—*Bombay Gazette*; London: "The Snider Enfield has of late been clearly recognized to be only a temporary expedient. It will not do for a permanent arm. The future rifle of the British Army is not yet decided upon. Two military breach-loading rifles have attracted considerable and favourable notice at Wimbledon. One invented by Mr. Kerr has much the appearance of a modified Chassepot with a side lock. The other named the Marly-Walker rifle, is wonderfully simple. In its breach-loading apparatus no springs are used."

—The *Bombay Gazette* has the following telegram from some place not mentioned: Ghiznee has been occupied by Sirdar Mahomed Yakoob Khan, to whom its gates were opened by the residents.

Sirdar Mahomed Surwur Khan, who had been in command of Ameer Mabomed Azim Khan's force at Ghiznee, has fled to Bankabad (?) between Cabul and Ghiznee.

Mahomed Azim Khan has left Deh Booree for Ghiznee with troops numbering seven thousand men.

Shere dill Kahan (?), Zahya Khan (? Zikrya Khan), Noor Mahomed Khan, and twelve other Sirdars have fled from Cabul to join Mahomed Yakoob Khan.

The family of Ameer Mahomed Azim Khan has fled from Cabul to Kohistan.

Business at Cabul is suspended.

TUESDAY,—August 11.

—*Friend of India*: "Some time ago the High Court of Madras, upsetting a conviction by the Judge of Guntoor, decided that an apostate from Christianity, who has married a Christian wife, may on his return to Hindooism marry as many wives as are allowed by Hindoo law without being guilty of bigamy. The judgement, which will be found elsewhere, has excited the indignation of the Bishop of Madras and the Missionaries of Southern India against the Court, as if the Christian marriage had been annulled. Practically it may be so, but legally the Christian wife is entitled to all her rights whatever they may be worth in the case of an apostate husband with a second and Hindoo wife. Where the judgment is to blame, it seems to us, is in the levity with which the question of reversion to Hindooism is treated. It is not enough to look upon it as a matter of religious equality. Obviously the bribe which Hindooism can hold out, of power to live in polygamy, has no counterpart in the inverse case. Many of the best legal authorities believe that no sufficient authority can be given for the position, that a Hindoo convert to Christianity can be readmitted to caste. But it is a curious proof of the way in which Hindoosm, in spite of its pretended immobility, does accommodate itself to circumtances, that the Southern Brahmins have invented their doctrine of reconversion, the ceremonial of readmission with them consisting, we are told, in branding with a hot iron the tongue which has confessed Christ."

The convert spoken up above was a Roman Catholic.

"The Madras Railway is being fast pushed on towards Bombay. By the 1st of August it was expected that the line would be opened for public traffic as far as Landpatri, forty miles from Gooty. The Kistnah and Toongaboodra bridges are the only works likely to delay the completion of the line between Landpatri and Sholapore. Curiously enough Madras will then be more accessible to Calcutta by the capital of Western India than ever she has been before, and we presume the land postal communication with Bengal will find its way through Bombay."

"A large number of Missionaries, Zemindars and Ryots from the inundated districts to the south of Calcutta, met by invitation at the Commissioner's house, Calcutta, to consider what measures of relief were necessary. The Zemindars denied the existence of distress requiring immediate relief, while the Missionaries asserted that relief was urgently required in some parts. The Commissoner addressed the ryots, telling them for their consolation that no remission of their rents could for the present be entertained. His eloquence would have been better put forth, had he assured them of his willingness to induce their landlords to mitigate their exactions"

—*Englishman*: "We hear from Keonjhur that all the plain country to the east and north has submitted, and accepted the new state of things. The country to the south and west, however, is hilly and covered with dense jungle, within which it would be madness to involve the forces on the ground, until the cold weather shall have made it somewhat healthy. This country is held by the Bhooihas, who can muster a force of perhaps 10,000 fighting men, that is, about one fourth of the whole strength of the Keonjhur Raj. It is said that the Bhooihas have, in revenge for some repulses they have suffered murdered the Dewan, whose capture was the signal for the present outbreak."

—*Bombay Gazette*; Alexandria. "I have spent some time with 'Captain' Cameron. He seems to be the wreck of a once powerful man. His voice is weak, and although he spoke about going shooting on his return to England, it was with much difficulty he walked across the room. His feet, too, seemed as if they had been subjected to some process that had turned them from their natural position and had caused them to swell up. The ex-Consul has left in a trading steamer, the "Thebes," for Liverpool."

—Japanese news, via Galle: "Renewed hostilities have broken out between Stotsbashi's late followers and the Mikado's troops.

Nugate is to be opened at once to foreign trade.

A severe typhoon occured at Nagasaki on the 27th June, and did much damage.

The disturbances in Niphon are spreading to Hakodadi, producing a perfect stagnation of trade.

—The Rev. .G. I. DeSilva, a Portuguese priest, and others, are to be tried before the High Court for criminal trespass.

—*Diogenes*, in the *Bombay Gazette*: "From the recesses of my tub, I have long been observing the steady fall of the power and influence of the Marathi Brahmins in native society, and most heartily do I congratulate India on this decline. It is one of the very few healthy signs of progress now observable, for it is evidence of the sure and steady weakening of caste influence and prejudices. On every side we see the Marathi Brahmin jostled from his power, position, and influence, by Parsee, Bhattia, and Mahomedan, and notably is he seen to disadvantage in all the humbler professions where he meets and is defeated even by the ordinary Maratha, by Camatees and Bhundarees. Even in the school or college he has now a hard struggle to hold his own, and every year will make the struggle harder.

—The G. I P. Railway's bridges at Mazagon and Byculla are found to be too narrow, and are to be replaced by others.

—It is understeod that all the Railway bridges beyond Sholapore are to be pulled down. Writing on this subject the *Indu Prakash* says: "We are firmly of opinion that Government interference is a *sine qua non*, and we trust that it will see the necessity of taking prompt action in appointing a Committee to enquire into these failures before permitting the Indian treasury to be burdened with fresh demands. If the funds of a few shareholders, which the Bombay Bank has frittered away, has called for a Commission of Inquiry, how much more necessity is there of such a step in the matter of Railway failures, where the purses of the people of India, and their lives are affected? Such a Commission, we feel sure, would not only disclose a state of matters far from satisfactory but positively disgraceful, and Government is only incurring a heavy responsibility by not taking any decided step in that direction, a step the urgency of which has been acknowledged on all sides."

WEDNESDAY,—August 12.

—The *Friend of India* is sure that Sir Stafford Northcote is not to be the next Governor-General of India.

—*Indian Daily News*:—"We hear that it is in contemplation to adopt a cheap telegraph message rate, by which an ordinary business telegram may be sent to any part of India for one rupee. This is a step in the right direction."

—Through the intervention of the Government of India, Persia has agreed to give the lease of Bunder Abbas for seven years to the parricide of Muscat.

—*Ceylon Observer*; Galle: "Great excitement in Galle—our acting Colonial chaplain was called upon this day to marry a couple arriving by the *Mooltan* under rather peculiar circumstances. An officer of the Madras Infantry, returning from the wars (in Abyssinia), met at Suez a young lady on her way to Galle (as the bride elect of a wealthy Ceylon planter), wooed and won her, proving the old adage 'only to the brave belong the fair,' greatly to the disappointment of the planter, who had been waiting for the lady on the tiptoe of expectation.

"29th July.—I have not time to give you excitement No. 2 by this mail—the punching given to the bridegroom elect by the planter yesterday."

THURSDAY,—August 13.

—*Times of India*; Sholapore: "The German 'eclipse party' under the wing of Mr. Gumpert arrived here by rail on the 9th inst. from Poona, and took their departure the same day for their post of observation, which is 16 miles south of Beejapoor. Government undertook their transport hence, so they may be said to have travelled easy."

—Statement of damage done by B. B. & C. I. Railway on Sunday last: Four spans of the Nerbudda viaduct have been carried away.

A slip of about one hundred feet long in the embankment about four hundred feet south of the Nerbudda viaduct.

At Keem, 15 miles north of Surat and at Etola (the next station south of Baroda), small iron bridges have been so injured as to be impassable at present for engines.

Trains from the south on Tuesday could only reach Panolee station (11 miles from the Nerbudda); yesterday they were not able to get beyond Keem. Between Keem and Baroda (65 miles) no trains are at present running, but between Baroda and Ahmedabad trains continue running.

The flood in the Nerbudda had subsided on Tuesday by about 10 feet.

—*Punjaub Times*: "A native assistant dresser belonging to the hospital of the Artillery stationed at Amballa, ran a-muck the other day. He rushed with an amputating knife into the bazar, killed four of his relatives and dangerously wounded a fifth, who has since died. He then escaped punishment, or perhaps the mistaken leniency of a Commissioner, by cutting his own throat with the same knife which had already played such havoc amongst his 'beraderi.'"

—It is reported that the Duke of Edinburgh will come to India in the cold season.

—*Indian Daily News*: "We have been informed that the Government of Bombay, with the sanction of the Viceroy, has appointed Major Candy of the Bombay Army, for six months, to revise the establishments of the several Secretariats in that Presidency, on a salary of Rs. 2,500, with an office establishment amounting to about Rs. 600 a month. He has been desired by the local Government to submit his report as early as practicable."

—160 gentlemen sat down to a farewell dinner given to General Rivers, Monday evening after 9 o'clock, breaking up at 3 A.M., Tuesday morning. We notice one little incident: "The Chairman proposed "the Ladies." Mr. Lafevre, G. I. P. Railway surgeon responded most eloquently and gallantly, and the appreciation of his humorous speech was testified by his receiving a perfect shower of bouquets."

There is a slight error in the above. The eloquent gentleman was the Rev. Mr. Lefeurre, missionary of the S. P. G.

FRIDAY—August 14.

—Epitomizing an article in *MacMillan* on solar phenomena, the *Bombay Gazette* says: "Not only do the spots change their shape and appearance, as we have said, like a cloud, but they have a motion of their own, and travel the faster the nearer they are to the sun's equator. As they near the edges of the sun's disc they become invisible; the mouth of the tremendous chasm or irregular tube *into* which spectators from the earth look when the spots are passing along the centre of the sun's disc, being turned away. And here another fact of singular interest presents itself. Down through these chasms or so-called spots there is pouring into the interior of the sun a continuous current from the world (so to speak) outside the sun—strictly and scientifically from the atmosphere surrounding it, of which we have not yet spoken. What is thus carried by a great draft, suction, or downrush, or it may be by the action of the law of gravitation, down into the interior of the sun, science has yet to unfold, and what becomes of it there may be for ever a mystery. Nor is this all. While the atmosphere surrounding the sun is pouring a current of material (whatever it be) down into the sun, or *feeding* it, there is an uprushing current from the interior of the sun into its atmosphere. Where this uprushing current is going on are to be found the most brilliant

parts of the sun's surface. It rises into tiny spots and into tremendous mountain-ranges of intensely white-heat clouds. The tinier of them may reach as far as from Bombay to Madras; others rise in galleries and heaps of incandescent vapour stretching in length twice as far as from the earth to the moon and as broad as from Bombay to England. While the mouths of the spots or chasms become invisible as they are wheeled round by the rotating sun from the eye of the spectator, the incandescent mountain heaps stand out at the edge of the disc with greater brilliancy. As to the solar atmosphere into which they project it is neither so brilliant nor so hot as the surface of the sun, and it is a fact of great interest that it contains at least ten elements in a vapoury or gaseous form which are already familiar to us in our own earth.

"It will be obvious to our readers that the observations of the scientfic gentlemen who are now on a visit to India will not be directed to the phenomena on which we have chiefly dwelt, for these phenomena are the subject of daily scrutiny. The point to which their attention will be chiefly directed lies here. 'When the totality has commenced, apparently close to the edge of the moon, and, therefore, within the corona, are observed fantastically-shaped "masses, full lake red, fading into rose pink variously called red-flames and red-prominences. Two of the most remarkable of these hitherto noticed were observed in the eclipse of 1851." The height of some of these prominences above the surface of the sun is 70,000 miles, that is more than thirty times the diameter of the moon, nine times the diameter of the earth, and twelve times the distance between England and Bombay. It is expected that the coming eclipse will enable men of science to determine the nature of these red prominences, regarding which they are as yet in a state of total ignorance. Beyond these, of course, there are other points to which science will turn its eye, but these remakable appearances are points of singular interest. Speculation has not been idle as to their character, and it has been conjectured that there are goounds for believing that they are not due to incandescent vapour, and that they are solidified or semi-solidified masses of matter existing in the atmosphere of the sun, but in a state of red glowing heat only. 'In fact,' says the author of the article before us, 'the question remains whether the particles in the photosphere itself may not be likened to a white-hot poker and those in the atmosphere,' the prominences referred to, 'to merely a red-hot one' But this is conjecture only."

—It is expected that communication will be restored on the B. B. and C. I. Railway in 2 or 3 days, except at the Nerbudda.

—A sum of about Rs. 4,000 has been contributed by shipmasters in Bombay, for a testimonial to Capt. Tryon, Agent of Transports at Annesley Bay.

—*Times of India*: Kurrachee telegram: "The rate-payers of Kurrachee are greatly excited regarding the Kurrachee Muncipal Bill, and are petitioning against it. The Bill, although drafted two years since, is only now communicated to the public."

—*Pioneer*: "At 3 A.M. on the morning of the 30th July the thanah of Agror in Huzarah, about 30 miles north of Abbottabad, was attacked by a force variously estimated at from 500 to 1,000 men, said to have come from the independent territory lying between that valley (Agror) and the Indus.

"A hand-to-hand fight took place in the thana enclosure, and the police must have fought right gallantly. No donbt they were well led by the young native gentleman, a Shahzadah, but lately entrusted with the post which he has honoured. Six dead bodies of the enemy were counted at sunrise within the thana, and among the wounded—who are said to have been many—some died on their twelve miles' retreat. Three of our policemen were very badly cut up, though still alive."

—Local items of the week: Framjee Jamsetjee committed suicide with opium; some bullocks ran away with a cart and dragged it into a quarry hole, killing the driver; a Mussalman was killed by falling from a height; a tree fell on Sunday killing a groom; four houses fell the same day; Muthee, the second wife of a Hindoo, committed suicide in a tank, because her husband had struck her; the hat of a seaman named Craven having been blown into the water, he jumped in to recover it (near the Apollo Bunder) and was drowned.

—The English Mail of July 24th arrived this morning. *Overland Mail:* "A memorial window in Romsey Church and a statue in the market-place to Lord Palmerston have been unveiled with some ceremony.

The Duke of Edinburgh presided on July 20 at the annual dinner of the Trinity House. The Prince of Wales was also present, having been previously sworn in as a "younger brother."

There has been a Sunday "demonstration" in Hyde-park against the Irish Church, but it was a failure.

The claim of the Duke of Buckingham to the Scotch peerage of Lord Kinloss has been admitted by the House of Lords.

Major-General J. F. G. Campbell has been appointed colonel of the 79th Foot.

The widow of Mr. E. I. Howard has obtained 9,750*l.* compensation from the G. I. P. Railway Co.

Several moors and commons have been set on fire by the excessive heat, and a number of deaths from sun-stroke are reported.

The Duke and Duchess de Montpensier have arrived at Lisbon. The Portuguese Council of State have declined to act on the advice of the French and Spanish Governments, that the Duke and Duchess should be ordered to leave the country.

A destructive fire has taken place at Rouen.

The trial of the persons charged with complicity in the assassination of Prince Michael is proceeding at Belgrade.

Mr. Thaddeus Stevens has brought up five new articles of impeachment against President Johnson.

The foreign intelligence of the past week, like our own, is all ablaze with accounts of the heat. In some part of Europe its effects upon the food supplies have been more disastrous than in England. Russia appears especially to have suffered.

The Bishop of London has expressed the opinion "that the evils of excessive Ritualism, which at present give so much distress to many attached members of the Church of England, cannot be remedied, unless either by the decision of the courts, or by fresh legislation, some new method is secured for the exercise of controlling power on the part of the Ordinary"

The Rev. C. H. Kennard, B. A, curate of Newland, Great Malvern has left the Church of England for the communion of the church of Rome. He was educated at University College, Oxford, and had not been ordained more than two years.

Under the heading "Signs of the Times," it is announced in the papers that the Dean of Canterbury presided last week at a lecture delivered in that city by the Rev. Newman Hall, in connection with the anniversary services of a Dissenting chapel, in which, on the preceding day, the Rev. Mr. Dale, of Birmingham, and Mr. Hall had preached, as well as in the cattle-market.

TELEGRAPHIC NEWS.

London, July 23rd.—The Grand Duchy of Baden has declined to join the South German Military Commission.—Advices from Athens report the arrival of Prince Napoleon at Syra. H. I. H. has reserved his reply to an address presented to him by a Cretan deputation praying France not to abandon their cause.—It is stated that the Greek Chambers presented an address to the King The petitioners consider that it is the sacred duty of the nation to afford a kindred people the aid which is indispensable to them.—The British Government has adopted the views of the United States on the naturalization question.

27th.—A banquet, at which Sir Cecil Beadon presided, was given yesterday by the Oriental Club in honour of Baron Napier. Several complimentary speeches were exchanged during the evening.—The English press generally express satisfaction at the withdrawal of Sir Stafford Northcote's Bills for the amendment of the Government of India.—In the House of Commons yesterday, Sir Stafford Northcote produced his Indian Budget. Thirty members only were present.—Alluding to the discussion which had taken place in India concerning the charges for Public Works, Sir Stafford said he had recently laid it down as a rule that irrigation and special fund works should alone be considered "Extraordinary," and that all except remunerative works were to be chargeable to revenue.—Considering the precarious nature of the revenue derived from opium, he had directed that henceforth it should be taken at a fixed average.—Mr. Laing maintained that the account presented to the House proved the correctness of his views in his controversy with Lord Halifax, and that moreover, the progress of India was eminently satisfactory.—He advocated the issue of a Public Works loan of £20,000,000, to be spread over a term of six years.—Other speakers urged the importance of irrigation in India.—The *Invalide Russe* (official Russian organ) reports that a treaty of peace has been concluded between Russia and Bokhara.

August 5th.—A new French Loan had been issued.—The Queen has started to-day for Switzerland *via* Paris.—The report of the Indo-European Telegraph Company details the satisfactory progress of their work.

7th.—Baron Napier was present at a Review held at Aldershot yesterday.—The Queen has arrived at Paris and received a visit from the Empress Eugenie. Her Majesty subsequently continued her journey to Switzerland—Baron von Beust has made a speech in which he said that he considered continental affairs highly pacific at present.—The Malta and Alexandria cable has been repaired.—A dividend on the Agra Bank A shares has been declared at the rate of 8 per cent per annum.

8th.—The report is gaining ground that Earl Mayo will succeed Sir John Lawrence as Governor General of India.—Mr. Gladstone has addressed the electors of Lancashire on the Radical programme.—The name of Sir Rumbold Lushington appears in the obituary of the week.

Washington, July 25th.—Congress has passed a Bill to protect naturalised American citizens abroad.

Miscellany.

—The following extract is from a work entitled "Hidden Depths." "The Redeemer of the world said we were to *learn truth by personal holiness.* He has proclaimed Himself to be the Light of the world, and called on men to prove His truth by following Him, for in so doing they should not walk in darkness, but have the Light of Life. Whatever your own opinions may be, you have of course undoubted liberty to hold them free from questioning by any human being; but why—why will you tamper with the faith of others? Why risk a calamity so terrible as the loss of faith to any living soul, knowing as you do how subtle, how delicate is the hold we have on Truth in this imperfect life, and how dreadful is the agony of doubt. Is it not enough that men have sin and temptation and a thousand perils to beset them on the path of Eternal Life? Why loosen their grasp on the only support on which they can lean with hope of safety. Why seek to make others share opinions of whose truth you can never be certain on this side of the grave? Death alone can prove if you are right or wrong, *too late for reparation to undying souls.* What if the ancient Faith you are undermining in these souls be the very truth of God! Surely it were better and safer to hide in your own mind the doubts and speculations which may work such fearful ruin."

CURRENT LITERATURE.

Extract from the Sixty-ninth Report of the Religious Tract Society.

THE old saying, that one-half of the world does not know how the other half lives, admits of a new illustration in the subject of serial literature. Publications designed, whether for the serious information, or for the intellectual relaxation, of parents and of children, down to the infant learners in the nursery of the Christian portions of the community, were perhaps never so attractive, and never so pure, as in the present day.

But the families whose provision is thus selected and guarded have but a very faint conception, if any, of the kind of literature which the uncontrolled covetousness of some, to whom gain alone is godliness, prepares for their fellew men. It is said of a celebrated newspaper editor in the United States, that when he started his paper he determined—in the full conviction of the truth of the old Greek proverb, that "the majority are wicked"—to pander to their vices, and thereby to secure a wide circulation and a princely fortune, in both of which he is reported to have been eminently successful; and there are publishers of penny magazines in Englaud who seem to have adopted his principles and practice.

UNGODLY AND LICENTIOUS SERIALS.

As has been already stated in the present number of *The Reporter*, thirteen weekly quarto miscellanies, of from sixteen to twenty pages, at one penny each, have been examined. One alone lately published was religious in its teaching and tendency; one, without being religious, might be regarded on the whole as not unhealthy; but the rest were made up, page after page of small print, of sensational tales of the worst character. An illustration or two is necessary to justify this language, and to convey even a faint impression of the reality. A chapter in each was taken promiscuously. In one of them a young actor and actress of some promise meet with a baronet, who, in order to accomplish the basest designs upon the wife, makes the husband drunk on the night on which he has to perform.—Another describes a nobleman shutting himself up for a whole week to invent the most effective modes of revenge upon his daughter, who had eloped with a marquis, and introduces a money-lender, a captain, and a blackleg, conspiring to insure the same result.—Another presents us with a wife who, supposing her husband dead, marries a second; her first re-appears, she selects between them, and the first, though chosen, stabs the second, and leaves him for dead; he however recovers, traces the first husband and wife to a distant part whither they had removed; the first husband then shoots the wife, and a duel ensues, in which the men kill each other with frightful ferocity.—In another, a criminal son stabs his mother, who was equally guilty with himself. Such is the staple of these tales. The scenes are laid very generally in high life; and the greatest villains are of the noblest rank.

PERNICIOUS INDUCEMENTS TO PROMOTE THEIR CIRCULATION.

To induce the purchase of these serials prizes are given. Those for girls consists of gold earrings, brooches, albums, crimson and gold covers, velvet mantels, work-boxes, gloves, and even watches; and these prizes are drawn by lottery tickets. In a number of "The Cottage Girl; or, the Marriage Day," a list is given of several hundreds of the winners, and they are resident in all parts of the country.

There can be no question that the influence of all this literature, which unsuspectedly insinuates its way into many kitchens and warehouses, is even more injurious than the gladiatorial shows of ancient Rome, or the bull-baiting and dog-fighting of former days in England. It excites and strengthens every evil passion of the nature, and is, in fact, the cause both of the spread of crime, especially among the juvenile part of the population, and of its comparative immunity.

THE LAWFUL USE OF FICTION.

It seems strange that there should be in any mind a question as to whether it is the duty of the Society and of all good people to endeavour to drive out these evil works by the introduction of good. Yet there are Christians who think that it is their duty simply to try and convert the readers of these publications, who therefore would give nothing but Tracts; deeming it beyond their province to provide the unconverted with such literature as they will read, and under the influence of which they may become good citizens, if not religious men. But your Committee, never losing sight of their great object to turn men from Satan to God, feel that it is their duty, both in reference to this world and the next, to issue such periodical literature as may wean both men and boys, women and girls, from the perusal of pages that intoxicate the soul with vicious imaginations, and thus secure a secondary, if not the highest good.

(To be continued.)

"AT THE ELEVENTH HOUR."

About two years ago mention was made in the "Tract Magazine" of the conversion of a very aged man, whose history and character invested it with unusual interest. As Mr. —— was then living, his case could only be alluded to in the most general terms. He has recently died, and the reports of the missionary who visited him towards the close of his life are printed in the "London City Missionary Magazine" for January. It would be difficulty to illustrate more impressively the uncertainty of riches, the deep depravity of the human heart, the special providence of God, the mighty power of the Holy Spirit, or the peace and joy which true religion can give.

"The first case," says the missionary, "is that of Mr. ——. Surely, in his case, we have a delightful instance of the happiness which is to be realized by all those (whatever their circumstances) who love the Lord Jesus Christ, and whose hearts have been renewed by the Spirit of God. In his youth, and even up to old age, Mr. —— had enjoyed much worldly prosperity. He kept a large establishment both in town and country, and he was possessed of a large amout of influence. But though he was at this time the owner of a large fortune, yet he was not contented with his lot, and, in order to increase his riches the more speedily, he became a speculator on the Stock Exchange. The Scriptures say that those who make haste to be rich shall fall into a snare; and thus it was with Mr. ——, for in one speculation he lost upwards of 60,000*l.* Other losses followed, and the result was, that from affluence he was reduced to poverty, and from being the owner of two large establishments, he became the weekly tenant of a miserable attic in one of the most unhealthy parts of London. In this place he remained several years, brooding over his altered circumstances, cursing his past folly, but without any thought of the future that was spread out before him. When he had attained his eighty-fifth year his wife died, and he was left alone. Now came the great day of his trial—no means, no company, no comfort. His family, many years before, had been scattered over various parts of the world, and from some reason or other he had refused to inform them of his altered circumstances. For some considerable time after his wife's death, he wandered about the streets of London like one bereft of his senses.

"It was in one of these wanderings that he came upon an out-door meeting, conducted by the former missionary of the district. He was convinced of sin, and was soon enabled to believe in the Lord Jesus Christ. His delight now is to attend the services of the sanctuary; and though upwards of ninety years of age, he may be seen nearly every evening of the week trudging to various places of worship to listen to the glad tidings of salvation. A few weeks ago, in company with the Rev. Mr. Garratt, I paid him a visit. He had on the Saturday before reached the ninetieth year of his age. His mind was calm, serene, and joyful, and he was looking forward with pleasure to that time when he should for ever be with that Saviour who is now all and in all to him. In the course of our visit, he expressed the deep gratitude he felt towards the London City Mission, as being the instrument of his conversion. He told us that he had enjoyed more real happiness since his conversion, notwithstanding all his loneliness and poverty, than he had experienced in all the years of his worldly prosperity; that he continually blessed God, because, in order to save his soul, he had permitted his riches to fly away; that he had had that day two roast apples for his dinner, and that he would rather have that, Christ with it, then he would have his former superfluities without Christ. Several times he assured us that he was the happiest man in London, though it was not long since he was 'of all men most miserable.'"

Further details are given in a subsequent report.

"The very old man referred to in the last report, who had seen such a reverse of fortune, has this year died. He was born in the county of Norfolk about the year 1770. He came up to London when twenty years of age for the purpose of seeking employment as a tailor. He succeeded so well, that in a few years he was able to start in business on his own account. Success so attended all his operations that, in the year 1824, he was owner of one of the largest establishments in Regent-street; in addittion to which he kept an expensive 'seat' in the country. He was now at the height of his worldly prosperity; his income from his business was nearly ten thousand a year, and his capital amounted to more than 100,000*l.*, but he was still unsatisfied, and hasting to be rich. His riches 'took to themselves wings and fled away.' He became one of the directors of the company which issued the notorious 'Spanish bonds,' and in one year he lost nearly the whole of his fortune. Other losses followed, and from affluence he was reduced to comparative poverty. During the whole of this time, though he attended the services of the established church, and bore an upright and an honourable character as a man of business, yet he was a stranger to saving grace. He lived upon the remnants of his fortune till it had all dwindled away. Fourteen years since he removed from —— square, and with his wife became the weekly tenant of a miserable attic in which he resided up to the day of his death. His wife appears to have been a Christian woman, and while she lived there were home comforts which he still enjoyed. Seven years since his wife died, after a lingering illness, and the old man was left alone.

"He was now reduced to receiving a miserable pittance which the parish and some of his relatives allowed him. Overwhelmed with sorrow, without friends, without comfort, and without hope hereafter, he continued to live about three years; till at last his life became a burden and a torment, and he resolved to take it away, and thus bring to an end his earthly troubles. For this purpose, one Sunday evening in 1860 he left his room to go to Lincoln's-inn-fields, there to watch for an opportunity when few persons were about, to commit suicide. It was about nine in the evening when he reached the above square. As he was passing round it, he saw a crowd of persons. He went up to it to see what was the matter, when he found a man was speaking to the people around. This man was the then city missionary of the district; and as Mr. —— approached him, he had just commenced reading the account of the conversion of the 'Philippian jailor.' The words, 'Do theyself no harm,' arrested his attention. He stopped to listen. The missionary read the narrative, and then addressed a few loving, tender, earnest words to poor sinners, inviting them to believe in the Lord Jesus Christ. The Scripture that was read, and the truths that were spoken, were blessed by God to the conversion of the old man's soul; and after a few days of earnest prayers and tears, he was enabled to cast himself on Jesus, and enjoyed peace of mind through believing on the Son of God.

"During the last eighteen months of his life, I generally visited him once a week, and always found him in a happy frame of mind. From the time of his conversion till a few days before his death, he was most attentive to the means of grace. Though he was upwards of ninety years of age, and afflicted with a most painful rupture that caused him great pain, yet almost every evening in the week he was to be found at some meeting or other, listening with a gladsome heart to the story of Christ crucified. During last summer, at our open-air meetings in Lincoln's-inn-fields, he was a most constant and willing listener; and if by any means we did not make our appearance at the usual time, he did not fail to let us know the sentiments of his mind upon the subject. During the last years of his life some Christian friends interested themselves in his behalf, and, as far as pecuniary help could smooth his last days, it was afforded him, and very grateful was he for the kindness thus manifested towards him. Sunday, November 23, was his birthday, when he completed the ninety-third year of his age. He had proposed to spend that day at my house, but on the day previous he was taken ill and confined to his bed. I saw him on the following Tuesday (for owing to the illness and death of my little boy I could not see him before). He was then happy indeed; the fear of death had passed away, and he was looking forward with joyful anticipation to the time when he would be free from the pains and sorrows of this life, and enter upon a state of endless happiness in heaven. No doubt entered his mind, no cloud rested on his brow; he felt confident that when he should be 'absent from the body' he would be 'present with the Lord.' During most of Wednesday and Thursday he was insensible, and on Friday morning, November 29, he fell asleep in Jesus."—(*Tract Magazine for March.*)

SANDWICH ISLANDS.

HILO, HAWII.

LETTER FROM MR. COAN, *April* 9, 1868.

"On the 27th ultimo, a series of earthquakes aroused the people of Kona and Kau. On the 28th, eruptions of steam and fire were seen at four points on our great volcanic Mauna Loa. The streams of molten minerals rushed rapidly down the mountain in divergent lines. The largest stream flowed nearly south, towards Kahuku, in Kau. Shocks of earthquake became more frequent and vigorous, and were felt all round the island. The fires of Kilauea raged with intense fury, surging against the walls of the great caldron, throwing down avalanches of rocks, and bursting into a lateral crater, called 'Little Kialauea.' A mighty shock now destroyed the stone church at Kahuku, and shook down the buildings of some foreign gentlemen, and of others.

"Suddenly the smoke and the volcanic fires on the mountain disppeared, the valves of the great furance closed, and this mighty foundery of Jehovah seemed to have ceased blast. All eyes, in Hilo, Kau, and Kona, were looking to the hills,

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and every one inquiring, 'Where is the eruption?' Meanwhile, the jars, vibrations, and tremblings of the earth went on, almost incessantly, by day and night, until April 2d. So rapid were the shocks, that no one thought of counting them. In fact, they came in such quick succession that the ground rarely ceased to quiver between the throes, and we all felt that our island had no stable foundation. The throbbing and quivering of the earth, during the intervals of the shocks, was like the trembling of a ship after the discharge of a broadside, or the quivering of a boiling pot.

"On Thursday, the 2nd instant, at 4 P.M., we experienced such a shock as was unknown in the history or traditions of these islands. The earth rose and sank, and its surface rolled like the ocean in a storm. Trees swayed to and fro; shrubbery and grasses trembled; stone walls fell flat; underpinning of houses was thrown down; houses reeled, trembled, cracked; some tilted, some slid nearly off from their foundations, and a few fell. Timbers, ceilings, partitions, plastering, etc, cracked; furniture, earthen and glass ware, were shivered; book-cases, bureaus, wardrobes, cabinets, tables, etc, were started from their places, and many thrown down with violence; and all houses were filled with debris, from garret to cellar. Chimneys and smoke-stacks fell; stoves were smashed; ovens broken; baths broken up; machinery in sugar-mills disturbed; sugar-boilers and cooling vats nearly emptied; and all things on the earth's surface moved. The shock was terrific, and its violence lasted some three minutes. The earth rent, and seams and fissures, from an inch to two feet wide, opened in our streets and fields. Avalanches of rocks and earth fell from our precipices along the coast; banks caved off; watercourses ran mud; the sea rose and swept over the lower banks and barriers; and general consternation reigned among the people. The noise of the cracking earth, of the falling of thousands of feet of stone wall, of the rocking houses, breaking of furniture and wares, was confusing. The inside of Dr. Wetmore's drug store was a scene of confused ruin. Bottles, vials, jars, cases, packages of medicine, etc., were thrown pell-mell upon the floor, and the mixing of acids filled the house with pungent gases. The marvel is, that ignition and explosion did not take place; but the compound of acids and drugs was one unknown to pharmacology and chemistry.

"One woman was killed by falling rocks, a man nearly killed, and others escaped as by a miracle. A company of children were playing under a ledge on the shore, when the great shock came. They huddled together, like a brood of frightened chickens, and prayed, the rocks meanwhile falling thick on both sides of them; but the Lord preserved them.

"Most of the people in Hilo left their houses and camped out in the night, and some have not slept in dwellings since. Some sleep in verandas, and many do not undress at night.

"But *our* sorrows are light when compared with those of Kau. There all is wreck, ruin and death. On the day of our awful crash in Hilo, the earth rent between Reed and Richardson's ranch, at Kapapala, and Mr. F. S. Lyman's, at Keania, and a volume of rocks, mud, and earth was projected, two to three miles long and as many wide, burying a village and thirty people with goats, pigs, fowls, and from 200 to 600 head of cattle and horses. This was as sudden as the springing of a mine, and there was no escape for those in its range. The explosion was attended with terrific noise, and the whole atmosphere was filled with dust. What is marvelous is, that the projected earth was not heated. The depth of the flaw is from 4 to 12 feet. At this momeat the houses of Reed and Co., of Mr. Lyman, of the native pastor, Kauhane, and of others, were shaken down, or so racked and damaged as to be uninhabitable. All rushed out of their shattered and falling dwellings; but the ground rocked and heaved and jerked, with such violence that no one could keep his feet. Even horses were thrown. The noise from the explosion and the earthy eruption, and from the breaking of the earth's strata, was as if the rocky ribs and the mural walls and pillars of creation were being riven.

"Looking seaward, all was fear and consternation. The great shock had prostrated the stone church at Punalau, some six miles distant, on the shore, and all the houses for six or eight miles along the coast, and a tidal wave came in, some twenty feet high, sweeping off the wreck of all. Thus in a few moments that shore was desolated, and all its substance destroyed. Many persons, however, escaped from the waves and reported the disaster; but so great was the confusion, that up to this day we have not the full statistics of the loss of life. I have seen a list of 47 persons who perished in the earth eruption and in the sea, but numbers more remain to be reported. 'Mr. Lyman and family, the pastor and family, and many others, collected on a hill, and spent that dreadful night in prayer and praise, under the open canopy of heaven, and with the earth rocking and quaking under them. On the next day, the 3d, they, and nearly all Eastern Kau, started for Hilo, where they arrived on Saturday, the 4th. The people in central and western Kau, or from Waiahinu on to Kahuku, hearing of the eruption on this side, have feared to come this way, so that we lack full and reliable information from that quarter; but it is affirmed, that the churches of Waiahinu and Kahuku (both of stone) are down, and that Brother Pogue and family are in a native hut near the station.

"The quaking still continues; but at wider intervals and with diminished force. I have been sent out of my study since commencing this letter.

"Two Hilo gentlemen, who have ventured over to Kau to look after their cattle, were driven immediately back by the shakings of the earth. They state that a great lava stream is now flowing into the sea near Waiahinu, and filling all that region with a glare of light; and that Kilauea has sunk down hundreds of feet, and looks like a vast pit of blackened ruins. The fusion has been drawn off, the superincumbent strata have gone down to dark and awful depths, and vast avalanches have been precipitated from the surrounding walls into the abyss below. Wide fissures are open along its upper rim and the old road is intercepted. Travelers must now go up one or two miles from the crater to avoid these rents.

"Our people are excited, but there is no confusion. Inquiry is on tip-toe, with open eyes and ears. We are holding daily meeting at 4 o'clock P. M., and the people come out in crowds. All is hushed and solemn. The stupid and the wicked are coming out of their hiding-places, and all classes are accessible. 'Sinners in Zion are afraid.' This was my text last Sabbath. We are laboring to persuade all to flee to the 'stronghold,'—to trust in the 'Rock' that cannot be shaken, and not to fear 'though the earth be removed, and though the mountains be carried into the midst of the sea'; which is now a literal and visible fact with us.

"Last Sabbath was our communion season. Thirteen were received to the church on profession of faith—making 47 during the past month.

"Since writing the above, I have seen two notes from Kau, stating that all is consternation and ruin in the central and western parts—or from Waiahinu to Kahuku; that all the villages along the shore were destroyed; that sixty-seven persons had been killed; that there was not, probably, a sound house left in Kau; and that the people were about to go to Kona, hoping to escape to Oahu.

"Our earthquakes still continue, but they are not heavy. As the lavas are flowing above ground in Kau, we trust that relief is near. We trust in Him who 'looketh on the earth and it trembleth, who toucheth the hills and they smoke.'"—*(Missionary Herald.)*

PASSENGERS ARRIVED.

Per *Baroda*, August. 7th:

From Southampton—Lieut. Marryat, Captain H. M. Clark, Mr. and Mrs. Cumming, Major Templeman, Captain and Mrs. Phaire and infant, and Mr. McRitchie.

From Marseilles.—Captain H. P. Tucker, Mr. McIver, Mr. S. B. Newton, Mr. H. Dossabhoy and child, Mrs. Nowrojee, Mr. Dadabhoy and infant, and Mr. John Stanfield.

From Suez.—Dr. Weiss, Mr. Reha, Dr. Appolozer, Dr. Teill, and Dr. Frutech.

From Aden.—Mr. W. W. Goodhue.

DOMESTIC OCCURRENCES.

BIRTH.

HOSEASON—August 2nd, at Hingolee, Deccan, the wife of Lieut.-Colonel Hoseason, Commandant 1st Infantay Hydrabad Contingent, of a son.

MARRIAGES.

TOLLEMACHE—MONTRIOU—August 3rd, at Belgaum, by the Rev. H. Pace, Algernon Seymore Tollemache, Esq., Adjutant, 108th Regiment, to Coroline Marianne, eldest daughter of Lieut.-Col. Montriou, Bombay Army.

SPENCER—CRIMMINS—August 10th, at the R. C. Chapel, Fort, by the Rev. C. Cooke, Mr. W. Spencer to Miss A. Crimmins.

REID—LAING—August 12th, at Malligaum, by the father of the bride, Captain A. T. Reid, Bombay Staff Corps, son of the late Major-General Reid, C. B., Bombay Army, to Charlotte Fanny, daughter of the Rev. C. Laing, Chaplain of Malligaum.

DEATHS.

HEARN—July 25th, at Dharwar, Mr. William Michael Hearn, aged 38 years.

LENNON.—August 9th, at Bombay, James John, son of James Lennon, aged 8 months and 21 days.

MARSHALL—August 9th, at Meadow Street, the Fort, Maria, the beloved wife of Mr. G. Marshall, deeply regretted, aged 20 years.

AREY—August 10th. at the Adelphi Hotel, of diarrhœa, Garrison Cole, the beloved son of Captain G. B. Arey, Ship *Duke of Newcastle*, aged 2 months and 4 days.

JOLLY—Aug. 8th, at No. 12, Military Square, Fort, Edward Rodney, youngest son of Mr. D. Jolly, Harbour Master, aged 3 years and 17 days.

PETFORD—August 11th, at Mazagon, Mary Agnes, the infant daughter of Mr. F. Petford, aged 14 months.

SMITH—August 10th, at Colaba, Annie Matilda, the wife of John Smith, Senior Pilot, aged 39 years, deeply regretted.

HARTLEY—August 12th, at Egutpoora, of Cholera, Margaret, the beloved wife of Joseph Hartley, Coppersmith, G. I. P. Railway.

Advertisements.

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